222 413 [409] makes a forked hook, which takes hold of the honeycomb when the stick is withdrawn from the bee hole. Finally, the Hottentot makes a honey bag, °//kʰo·nob, from the hide of an iguana, in which he collects honey. [Picture. Honey stick, 1/5 natural size.]

4. Salt

263 347 Salt exists in Namaland in the coastal desert in sufficient amounts for household use. (Cf. Plate IX, below.) The women collect the salty earth in pails, fill them up with water, leave the liquid till it is clear and then pour it off into a flat dish and leave it in the sun to evaporate.

[206] 5. Eating Meals

264 Eating meals is not associated with any special time. Only breakfast, as the first meal of the day, has a name, so·bos. When at the hut the time and place of a meal is determined by the arrival of the cattle, when traveling by the division of the marches into treks, and on the hunt by a lucky shot.

264 415 The branches of Mesembrianthemum Marlothii Pax (cf. page 85) are often used in the field for dishes and plates, but other bushes are also used. In permanent households the wooden !oes-s serve as eating dishes. A large wooden spoon, //gq/a-b is used to serve the food from it to those sitting around. [Picture. Wooden Spoons, 1/5 natural size.] There are no specific eating habits. Only two occasional customs, which are observed here and there when people are in a good mood, came to my attention. 264 If the hunt for bulbs has been successful, then everyone sitting in a circle around the full pot enjoys a childish pleasure called °a·m//ga·ro. It is not an improvised jest but a custom well known to the people. One after another, each may help himself as long as he succeeds in catching the bulbs which he must throw into the air in his mouth. Even old people participate in this game.

264 ● 529 Tsu·bugu/tsu·ru is a game which the children play. They cut up a piece of meat given to them in common into small pieces, place the pieces one after another on a stone, and as soon as the hand of the person who places the meat there is withdrawn, the others quickly try to seize it. The piece belongs to the quickest.

every step, and carries it as though his neck (!aos) were "wet" (/ā i.e. like a soft, flexible juicy flower stalk). His opposite, a man whose pride expressed itself in a perpetual stretching of his backbone, was called "the hollow one" °!nē/b by the men; by the women: °/ā-ǂnã̄-b, because his penis (zāb) was new (/āsa) i.e. very potent. 551 522

That the bow-legged person (°//kxō-aseb), the person with a pot belly (°//ā-eeab), the person with red hair (°/a-batana-b), acquire an epithet before an hour has gone by is obvious.

Other teasing names refer to events. A high official who sometimes got off his horse during a trip to pick up a stone or a beetle was called the "junk collector," °na-boreb, from the first day of the journey. Another was named °!u-/ri!a-ogorab, "the white-throated raven," after he was seen in a stiff white collar and a black coat for a reception, although he was usually dressed shabbily.

Finally a soldier who spent a whole day stubbornly wooing for the favor of a Bastard girl who refused him was generally called °ǂnũ-sore-ǂnã̄-/b by the Hottentots at his station, "he who sits (ǂnũ) there even when the sun (so-ras) goes down" (ǂnã̄/).

4. Children's Games

I have been able to observe children's games frequently. 857 524

a) When they are an imitation of the activities of the adults, they reflect the double nature of the Hottentot as a herdsman and a hunter. The boys sometimes catch mice alive (a simple task when they have found a nest), shut them up in little mud kraals as milk cattle and castrate the males except for one which they keep as the bull of the little herd.

[309] When hunting with little home-made bows with feathered Eragrostis stalks as arrows or with stones as their only weapons, they call the lizards their springbok, the elephant shrew are elephants, (see p. 287, no. 40) a rat-like rodent the lion and the striped mouse the zebra. The wild animals are properly skinned and cut up. Whoever has killed a bird, plucks it and makes a good trade as is done with ostrich feathers. 857 526

The Boers' ox wagon is also so popular in Namaland that the children have taken it over into their games. Large wingless grasshoppers are acceptable draught animals. They yoke the strong insects that are half the length of a finger to a little hand-made ox wagon. They attach the yoke to the rope that draws the wagon and span the animals properly, first the left rear ox with the yoke strap on the outside, then the one on the right 857 527

with the strap next to the drawing rope etc. They seem less interested in the wonderful sight of 24 grasshoppers yoked together than they are in imitating as well as they can the customs of the adults. 857 529

In their games, in spite of all the childish activity in any particular one, there is often much that has an educational value. The boys do not always band together just for brief games and then scatter; they often organize themselves together for a year or longer. They elect a chief, a captain, who chooses his lieutenant; as all older boys do, these two choose younger ones as personal servants. Punishment for disobedience, a tribute of tobacco or food, is not merely playful; it is often quite serious for a boy who has to earn his own keep. The captain has to abstain from using physical force. He delegates one of his group to carry out any punishment that he considers necessary. The adults allow their boys to be judged by their contemporaries and thereby strengthen the system of the self-education of youth. 857 561

Because of the early sexual maturity of this race, it is not surprising that the boys often have sexual intercourse before they have outgrown childish games. In one case the boy had to pay the chief a tribute. In another case the captain even decided arguments in love affairs. He took a girl away from one boy and gave her to another and thus overstepped the bounds of childish play. 836 857

When there are no clashes with other groups to satisfy their belligerent feelings, war games are sometimes arranged. If, for example, [310] one of the cattle guards has found a thorn bush with wasp nests, then the group arms itself with sling shots which they make out of a piece of skin and two straps. They take their stand about 20 paces from the tree. It is now the duty of the lieutenant to climb up the tree and to break a piece of the nest loose and bring it to the captain. It is no easy test of courage for the boy, clothed only in a leather apron, to approach the angry swarm. Once he has completed this task, the band begins the bombardment of the nests. In the case that I remember the boys did not succeed in destroying the nests. As a punishment on that evening they were not allowed to drink milk from their goats which their parents or masters had turned over to them for their needs. 857 526

Outwardly, the //ais game imitates the military customs of the adults only symbolically. In the imagination, however, they are clearly visible. A thorn from the giraffe acacia or the thorn tree is placed on a thin stick that is slightly longer than a finger. This arrowlike toy is clasped between the fingers as the illustration shows and flipped forward and down by withdrawing the thumb, sending it into a pile of reeds as long as a finger. These are in the open or covered with sand so that they will not scatter when the thorn

lands among them. The speared reeds are supposed to be cows and are therefore called go/mati. The children themselves feel like victorious soldiers who are dividing their booty by games of chance. [Picture. Position of the hand in the game of raffling booty.] 857 526

The imitative games of the Hottentot children are particularly worthy of notice as they represent the only stage in their life in which an artistic drive seeks definite outlet. The half-grown boys between the ages of about eight and sixteen make toys from clay, and bake the clay in a fire to give it nuances of color as well as hardness. 857 526 323 532

The figure of a white man is in the middle of the first group, standing behind a horse. [See Figure I.][1] The narrow [311] high bridge of the nose of our race astonishes the Hottentot with his wide low nose and provokes him to caricature. On the right next to this figure is a smoking, native woman with [steatopygia]. Behind her, with the pigs, is a boy by an iron three-legged Boer cooking pot. The wooden nose piece is interesting in the riding ox. [Pictures I., II. The fat-tailed wether is bucking a billy goat. The kneeling guard aiming his rifle with one closed eye shows careful observation.] [312] Figure II shows a pair of ostriches on the left, the male emphasized by its natural ornament of feathers and by its size. The artist, at any rate, did not see the giraffe in Namaland, but probably in some zoo in the Cape colony. The oryx antelope and the springbok are recognizable by their pointed horns and lyre shaped horns respectively. Of the two scorpions with their threatening stingers raised up, the one on the right is better made. The young herdboy has plenty of opportunity of observing baboons. The events reproduced here he has obviously observed carefully. The other figures represent a frog, an iguana and a turtle.

The last group of clay figures (Fig. III) represents an ox wagon, which the old Boer with his long whip directs from the front box, while the native guide seeks the way. [Picture. Figure III]. I would like to point out especially the naturalistic reproduction of the lead oxen that are pushing powerfully against the yoke.

In these sculptural attempts one can recognize everywhere the ability to reproduce the characteristic element of the object from direct observation, without contemplation. It is the same primitiveness that differentiates the drawings of prehistoric man from those of our children, who reproduce objects more intellectually (with whom they are now being closely compared).

It is strange that the Hottentot's undoubted ability to reproduce things in sculpture is extinguished when the age of childish games is passed.

1 [Figures refer to p. 112B. — Analyst]

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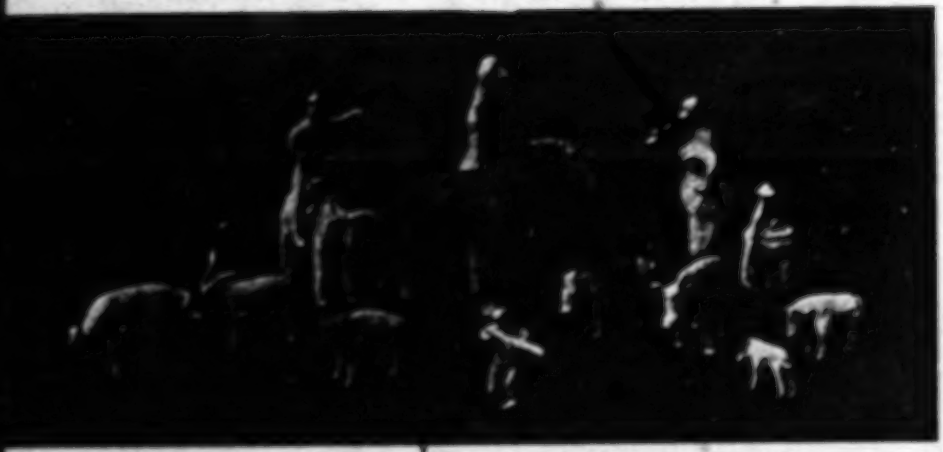
[p. 310(a)]

Position of the hand in the game of raffling booty.

1: Schultze--1128 N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

857
524
532
323

[p. 311]



I.

The fat-tailed wether is bucking a billy goat. The kneeling guard aiming his rifle with one closed eye shows careful observation.

II

1: Schultze--112C N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

857
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532
323

III

An ox wagon. The old Boer with his long whip directs from the front box, while the native guide reeks the way.

[p. 312]

526 [525]

[313] Betting games are played by boys with throwing sticks in two ways. A stick as long as an arm, called //a·rab, best cut from the wood of a Rhus species or a Grewia, is seized by the thick end (about one centimeter in diameter) and thrown down flat on the ground with such violence that it bounces up and shoots forward like an arrow.

The game with the somewhat shorter */ɨgtauʔs sticks is related. They are seized near the pointed end and, after a running start as in the previous game, thrown towards a bush in such a way that the twigs (the smooth Cyperus bushes are especially adapted for this) stop it in its flight. The stick flies in a wide or narrow arc with the heavy end towards the front over distances greater than I could span with a stone.

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The children practice their finger skills with little juggling games. For example, they hold three pebbles in each hand while squatting on the ground and throw two symmetrically in front of them, dropping both hands at the same time, -- as everyone believes, one from each hand. Then they open their hands and laughing show you three pebbles in one hand and one in the other. It requires no little skill to throw two pebbles from a hand which just a second ago was tightly closed in such a way that one falls down below the hand and the other falls sideways in front of the other hand. [Picture. /ɨgtauʔs- and //a·rab throwing sticks.]

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They compete in skills in another way by making twisting paths in the sand and trying to run the paths as quickly as possible without making a misstep. During the game they call on a buzzard-like bird with the words: "hisaruse, //gama daose, hisabese, //gama daose," i.e. "Hisarus, the waterway, Hisabes etc." (Why they call on this particular bird, whether it shows the way to water as the flight of the doves does, is not clear.)

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The hole game, called //hūʔs is widespread in South Africa and played with equal pleasure by Hottentot children and adults. I watched the natives play it with special interest since it demands thinking and is played with passion. Without reference [314] to the way this common game is played in other parts of South Africa, I will reveal here briefly the observations I have made among the Hottentots about this game.

α) The game is played by two sides (I and II) that sit opposite each other, with any number of players. The team mates can all discuss each move but one person carries it out. [Picture of the plan of the game.] ½

β) The playing field consists of four rows of holes, each row having sixteen to twenty-two holes, dug out of the sand by hand, called //hūʔti, which are divided evenly between the two sides. In the first row (a) of each side each hole is filled with two tokens, in the second row (b) only the right half of each team's row. Small stones, often goat manure, are used as tokens.

½ [For picture, see Foreign text, cat. 116, p. 314. - Analyst]

γ) Four beginnings are possible. You can move: 524
from a^7 to b^6 and b^5
or from a^8 to b^7 and b^6
or from b^8 to b^7 and b^6
or from a^9 to b^8 and b^7.

δ) Moving the tokens. Only during the first move is one permitted to take tokens from the middle of one row and place them in the other row. After that one must move without skipping a hole and only counter-clockwise. Moving from one row to another occurs only around the right hand corner of the playing field (see arrow).

Moving consists in the following. The player picks up the tokens from one of his holes and divides them singly in the following holes. If the player ends his move in a hole containing more than one token, he must pick these up. They are taken out and moved forward. If, however, he ends with only one token in the last hole, the opposing team plays. If two or more tokens end up in the last hole that is used, and if at the same time the opponent has one or more tokens in the corresponding hole (of the same number) in row b, then one does not take the tokens from the hole where one ended but robs his opponent of all his tokens, which [315] lie in the row with this hole (i.e. all the tokens which are in the holes with the same numbers of the opponent's a and b rows).

One moves the stolen tokens according to the rules that obtain for moving them in one's own holes. The number of tokens in a hole can increase at will.

The winner is the team who succeeds in taking away all the opponent's tokens in the way indicated.

c) As an imaginative game, an amusement of the children and the women should be mentioned which consists in making certain rhythmic noises. The toy is called χa·bubu·s. A rectangular, flat little piece of wood is pierced in two places and a leather string is pulled through the holes. By swinging the two leather strings are so twisted that the piece of wood is set by rhythmically tightening and loosening the strings in a lively whirling motion as the string twists and untwists. Depending on the rhythm used they imitate the sound of a trotting horse, then a galloping one, then one running away. By blowing on the whirling wood they make the fleeing horse snort. A thin piece of wood serves the same purpose, the name of which, //ha·buhaib (from ha·bu = the running away of a shy animal) is evident from what has been said before. A little stick or a stalk of a certain kind of grass is placed between the lips and moved up and down with a finger, so that its humming imitates the rushing hoofbeats of a horse that has gone wild. 857 [517] 524

x539

of the subj. -b) completely (toa "to end"), and he caught a little one. But they scratched (/kχau) his body (/kχãb). Then he stopped (/ũ) and fled (!kχoe-nĩ) to (ai, postpositive, !aba "to climb up") a mountain (!homs). And all (hã, see footnote, page 424) the leopards and all the lions came to look for (oã) their young, and each one (literally: "which?" mã: "all" hoaẽ, neuter singular) took (ũ) his (//(e)ĩr) child (õa) and went.

So they did (hĩ). Since that day the leopard and the lion are at home (hãsa, substantivized hã "to remain") in every land.

3) Riddles, /urogu

•524

Along with folk tales riddles form a good part of the evening entertainment of the Hottentots; they are posed by the old and young of both sexes.

The simplest riddles refer to the immediate surroundings of the audience (I-V): any object that is visible to all -- an article of clothing, a tree, a rock, an implement, etc. -- is defined according to shape or color or according to its relation to man and given as a riddle. (VI-XIII)

Other riddles have as their object not immediate sensory impressions but sense recollections, and hence they make more demands on the imagination than the above-mentioned ones.

Riddles like those given in Numbers XIV-XXV appeal to the capacity of combining more or less abstract concepts.

From a linguistic point of view the personal suffices are noteworthy: by means of these the entire interrogative sentence of the riddle is substantivized. Generally the suffixes of the 3rd pers. neut. sing. (-ẽ or -ĩ) or pl. (-na or -n) are used for this purpose. They are added to one or more words which, as a result of their meaning or their position in the sentence, [540] are stressed in some way. This characteristic might be correctly but clumsily expressed in translation by introducing every question with the words: "What is it that . . . etc.?"

In other cases the interrogative sentence of the riddle receives the personal suffix that, in gender and number, fits the substantive expected in the answer.

If the answer is expressed by a verb, then it is substantivized by means of the suffix of the 3rd pers. sing. fem. (-s or -ss).

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I have heard the Hottentots pose the following riddles:

[Translator's note: In the case of each riddle the Hottentot text will be tacitly omitted without indication.]

I

What (tarẽ), so it is said (goma), is this: On the edge (am !gã̃) of a red (/aba) valley furrow (!garib is the slope of the dry wadi bottom toward the trench in which the water runs) stand (mã̃) white (!uri) things? (-na, personal suff. of the neut. pl.). -- The teeth.

II

On (ai, with the personal suff. of the subj) a black (ǂnũ) mountain (!homs) stand (mã̃) black sheep (gũte = gũti, fem. pl.)? -- Head lice.

III

On (ai, with the personal suff. of the subj.) something round (!gubu) stands (mã̃) grass (/gã̃na, neut. pl.), and people (kxoẽna) pick (tsuru) the grass? -- The head [that is being clipped].

IV

What is (-he, pass. ending) counted (!gõa) and not (toma) counted to a finish (toa "to finish")? -- Grains of sand (!hũb, "soil").

[541] V

What do you see (mũ), although (ǂabe) it may (ga, potential) be dark (!kxaẽ), it may be far (!nũ) and it may be near (/gũ). (tsĩna, neut. pl. summarizing all the cases once again). -- Fire.

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VI

What is black (ǂnũ) checked (/hõ)? -- The zebra (goreb) and the porcupine (!noab), one (/guib) of (di) the two (tsĩkχa).

VII

What is marked (//gani) yellow (!huni) brown? -- The kudu.

VIII

What is a little (-ro, dimin.) pale (/hai), and when (o) you (-ts, suff.) see (mũ, ga particle of the potential) it from (χu) afar (!nũse, adv., -ba, demon. particle of place) red? (/aba) -- The gemsbok.

IX

What is spotted?-- the skunk.

X

What is red (/aba) with a white (!uri) belly? (!nãba, °-ĩ adj. ending) -- The steinbok.

XI

[822] What is blue (ǂhoa) with a crooked (!hoa) belly? (!nãba, °-ĩ adj. ending) -- The coffee bean. [Older Hottentots have still not adopted the 'f', sound but the younger ones quite generally say koffi. The color designation is peculiar.]

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XII

What has (ũ "to take," hã̃ "to remain") a big (gaí) light (!nãba)? -- The mirror, because it is blinding if one plays with it in the sun. Mirror = the thing (χũs, fem.) in which one (-n, personal suff. of the neut. pl.) views (gõ) one's face.

XIII

What is this: a round (!gubu) thing (χũĕ, neut. sing.), and next to it (//nãba) sits (ǂnõa) a round thing, and in (!na) the thing there (//nã) sits a box (dorosa). Then again (//kχaba) comes something black (ǂnũ), then comes something that looks (ĩ) like (kχoma) grass (/gãĩ, neut. sing.), then comes a round thing, and when (o) the thing falls (//nãĩ, ga, particle of the potential) on (aí) a person (kχoĕĩ), this person will not (tite, particle of the fut. negative) become alive (ǂgau) again? -- The bullet (/urib is metal in general) [in the cartridge].

The parts enumerated in the question are, in the same sequence as above, and with the customary designation in parentheses, the following: a) the metal back surface of the cartridge (kχaoaib "the seat"), mentioned twice in order to complicate the solution; b) the priming (ǂais "metal bead"); c) the powder (χurub "coal"); d) the wad (!abis is the nest of a species of Aegithalus, built of a fleecy plant substance); e) the bullet.

[543] XIV

What do you (-ts, suffix) make full (//ã̃//ã̃, vb.) and then let (gaí) go hungry (!ã̃) again (//kχaba)? -- The gun (!abu "to pop, to puff"), [which is loaded and then, after the shot, put aside empty.]

XV

What is this: when (o) you (-ts, suff.) see (mũ, ga particle of the potential) it, it seems (ĩ, vb., kχoma "like") to be very (tsĩ) easy (//ause "for nothing," that is "without effort") to catch (ǃkχõ), and yet (χabe) you will never (tite, particle of the fut. negative, tã̃ + toma "not," tsĕ "day") catch it? -- The shadow.

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XVI

Who does not (toma) help (kχam) him who (-ba, personal suff.) walks along (garu) without her (/guri "alone")? -- The sun: [it points out snakes and poisonous creatures on the traveler's way, but at night he must rely upon himself.

XVII

What is this: when (tsĩ, particle of the pret. participle with the personal suff. -ts "you," masc.) you have gone away (!gũng) without (ose, adv.) it (//(e)ĩr), your way is not (toma) pleasant (!gaĩse)? -- Fire [making equipment] [the tinder box].

XVIII

What is made (dĩ, pass.) by (χa) man (kχoẽĩ, neut. sing.) although (χabe) it also (//kχadi) comes (/kxĩ) by itself (aitsoma)? [544] -- Water. [Digging wells almost always is called "making water" even by the whites in South Africa. That which "comes by itself," is rain.]

XIX

What (tareẽ) makes a long (!nũ "far") way (daoba) short? (/gũ "to be close"; doubled: "to make near") -- the horse, [because it is fast].

XX

What makes a short way long? The trek oxen, the riding oxen, [because they are slow].

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XXI

What does not (toma, with personal suff.) catch up (sao "to follow," //are "to come together") with itself (-gu) although (ǂabe) one hastens along (!kʊoē) behind (!gon) the other (-gu, reciprocal particle, with the suff. of the 3rd pers. neut. pl. -n in !gongun)? -- Wagon wheels (/nūb, masc.: "leg," -s, fem.: "wheel").

XXII

What is very small (ǂkʊ̃ari, -ro dimin.) and yet (*!anaga) brings (hā "to come," ũ "with") only (/gui "single," neut. pl.) things (ǂũn) that are bigger (!nā "to tower over, to excel")? -- Money.

XXIII

What is troublesome (tsũ) to (-sa, gerundive ending) do (dĩ), but (*!anaga) pleasant (!gaĩ) to sit (ǂnũ) in front of (*!ã, postpositive)? -- Work (sĩsen, vb.) and its pay (marĩē "money," hõ "to receive").

[Plate XVII -- An old Bondelzwart Hottentot man; an old Topnaar Hottentot woman.]

[545]

XXIV

What is this: When (o, with the personal suffix of the subj. in the apodosis, -tsa "you") it has gone (bē) away, you have heart pangs (tsũ, vb., /gaoba "heart"); then you forget (/uru) it, but (ǂabe, with the personal suff. of the subj.) when you think of it (ǂnĩ), you get heart pangs? -- A deceased person (//õ "to die," ǂu "to leave," he pass. ending, -s the personal suff. which substantivizes the infinitive).

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XXV

What is this: when (o) you (-tsa, personal suff.) see (mũ) it from (ǂu) afar (!nũ, -se adverbial ending, -ba demon. particle), it is blue (ǂhoa), and white (!uri) things (ǂũn, neut. pl.) are (hã) on it (ai, with pass. ending and personal suff.), but when you (-ts) have come (hã) up close (/gũ), it is transparent (!anu "clean, clear")? -- The sea.

E) Concluding Remarks

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The Hottentots' Relation to Invading Culture

How does it happen that a people like the Hottentots, which has given clear evidence of an intelligence that has long been recognized and that is outstanding among the aborigines of South Africa, melts away like wax on a hot plate before the invasion of culture? The process of this dissolution up to the present date has been recorded in descriptions of peace and war (75, 73, 82)*. Here we are interested solely in the principle of the matter.

*75. C. V. François. Deutsch-Südwestafrika. Geschichte der Kolonisation bis zum Ausbruch des Krieges mit Witbooi. Berlin, 1899.

73. H. V. François. Nama und Damara, Deutsch-Südwestafrika. Magdeburg (ohne Jahrangabe).

82. K. Schwabe. Mit Schwert und Pflug in Deutsch-Südwestafrika. Berlin, 1899.

The first contact of a Hottentot tribe with culture took place in a generally friendly manner; all travelers of the past praise the hospitality of the people and the protection which the chieftains gave them against the attacks of individuals. The Hottentot expected and, at first, also found his advantage: the trader brought him clothes and blankets, so that he himself now no longer needed to tan them laboriously from hides and to sew them with sinew thread; the trader brought him household implements which spared him the necessity of making pottery [546] and carving wood. In

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

Wikar has a full description of these bows and arrows of the Bushmen and of the pastoral people who dwell along the river (" de veeryke naties langs deeze rivier leggende " (G. M. ii. p. 130-131) as also the poisons used by them and their origin (ibid. pp. 131-133).

PASTIMES

The making of the *!goa !harib* (honey beer)

danisa u: ≠he:i.

||nāib ina !hûe, ina |kû |kûe, ina ||karae, ina thamsa !kaib ab u:ɤ. ina danis |kxoa ≠gobe.

ina |hamsa ||gamm ha ≠na ≠amme. ina o !go kx²aie. ina |kû |kûe.

Translation :

Honey is put in.

The *||nāib* root is stamped. It is boiled. Then it is sifted. Then its soft portion is taken. Then it is mixed with the honey.

Then boiling water is poured around it. Then it is covered up. Then it boils itself.

Note :

Beer-making is given under the present heading, as the beer was an essential part of all festivities. It has often been the subject of travellers' remarks, Thunberg, Wikar and Alexander, to mention the most prominent among them. Thunberg (1774 " *Travels.*" II p. 150 and 167) calls the substance which acts as the fermenting agent by its Dutch name *moer-wortel*. Wikar (1778-1779, G. M. II, p. 92) has given a very full description : " Every day our company makes beer, the " dregs " (*moer*) through which the beer works is the root of the above-named *kaap* or " haarwortel," which is dried and stamped and helps the warm, sweet honey water to work."—a description which concords with the Korana text given to me by *Tobab*. Wikar adds some further interesting details about the feasting that follows. The *||nāib* was described by *Tobab* as " 'n wortel met rooi blommetjes." According to Pettman (*Africanderisms*,) the *Mesembryanthemum Mill* is the root used. It seems that different roots were used in different places.

Games

(i) The *||ha:ɤ*. This game is well known from the descriptions of observers like Schultze (*Aus Namaland und Kalahari*, p. 313-315). The

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

Korana description did not differ from the game as played by the Naman. It may be useful to point out here that the game gets its name from *//hu:*, " To make a hole " and *//hu:n* is thus properly " a hole."

(ii) The *gunukunus*, " hide-and-seek." It is played by two or more players, one of them hiding some small object in one of his hands behind his back and then producing both his hands closed, he exclaims : " *ham !kumiŋ !na ha?* " " In which hand is it ? " If the opponent guesses correctly, he says : *!kaugu.* " You win."

This game is of interest because it is the famous " Hottentot card-playing," to call it by the name under which it was familiar to the Dutch colonists. It has been lengthily described by Sparrman, among others, in his *Voyage to the Cape of Good Hope*, (I, p. 231-233). He, however, missed the essentials of its significance.

VI. LANGUAGE.

This short survey concerns only the language of the *//aremŋ //ais* of Bloemhof and it is limited to its most important aspects. It does not appear necessary to go in a detailed manner into the features which our particular dialect may have in common with the rest of the Korana language and which have been adequately dealt with in the following works :

(i) Engelbrecht—J. A. *Studies oor Korannataal*, Kaapstad, 1928. It contains a grammatical sketch and a very copious vocabulary.

(ii) Meinhof—C. *Der Koranadialekt des Hottentottischen*, Berlin, 1930. A very thorough exposition of the grammar and the vocabulary.

(iii) Maingard—L. F. *A revised ms. version of the Korana Catechism of C. F. Wuras*, Bantu Studies, v, 112-165. Contains a detailed grammatical analysis of the text and a comparative vocabulary.

PHONOLOGY

Note : The texts already given preserve the individual peculiarities of each speaker.

(a) *Vowels.* Their pronunciation is not always very clear. Engelbrecht has already noted the indistinctness between the pairs *ĕ* and